

NOT WITHOUT BLOOD

But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people. (Hebrews 9:7)

The High Priest of the Mosaic ritual of sacrifice in the Old Testament was able to enter into the Holiest of Holies, where God's presence manifested, partly due to the fact he carried BLOOD in with him.

The Holiest of Holies was that place in the tabernacle\temple into which none save the High Priest could enter, the Holiest of Holies—the place of the blood. It was the HEART of the Tabernacle, and later of the Temple. It was separated from the rest of the building by a thick and heavy veil that none could see through. Once a year, on the day of Atonement, the High Priest experienced much ritual and preparation in order to carry the blood of the sacrificial lamb of atonement into that room of the Holiest of the Holies.

Jesus' flesh was said to be the Veil. Heb 10:20, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh.

When the High priest entered the Holiest of Holies, he had to pass through the veil, which acted as a door to that room. The phrase "in Christ" is repeated throughout the New Testament scriptures—we dare not enter God's presence without the blood!

We are baptized INTO Him—this is why Acts 2:38 is specific about WHO and WHY. Baptism in water illustrates not only a type of burial but also how we are immersed into Jesus Christ—We are COMPLETE IN HIM. Sins are remitted by obedience to Acts 2:38 by the Blood of Jesus Christ—but the Blood does not end at baptism—when one is born again they begin a Blood walk... the Blood not only made possible our New Birth experience, but it also becomes a divine flow that continues as our life IN Christ!

When Israel carried the ark of the covenant, the place of the blood, they passed through Jordan—the river actually opened up for them to pass through—it opened because the BLOOD is the only means of ENTERING the promises of God.

Heb 10:19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

Heb 10:20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

Heb 10:21 And *having* an high priest over the house of God;

Heb 10:22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Heb 4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

The Blood (of atonement) and the Holy Ghost are composites of a whole in the New Birth experience. Remission of sin and the gift of the Holy Ghost are corporate actions of a Sovereign God (after the action of repentance in the heart of man) that are brought into divine essence by water baptism in the Name of Jesus Christ. The entire process of Acts 2:38 is/was God's divine plan for saving those that believe. The Blood—and the Spirit (Oil) are actions at the eternal altar of God.

In Exodus 29:36 the situation at the altar was an important operation, in essence it states, "Purify the altar by making atonement for it; make it holy by anointing it with oil."

Purify the altar by making atonement for it. Atonement was made through a blood sacrifice. And the purpose of atonement was a covering for sin. So the priest would sacrifice the proper animal and sprinkle its blood on the altar to "cover" the sin that had defiled the altar.

After this is done, the altar is pure. The altar is, at that point, without sin—remitted by blood. If holy means "without sin" and the altar has just been cleansed from sin, that would make the altar also holy or sanctified. Sounds reasonable, right?

But God's next instruction for the altar is—Make it holy by anointing it with oil. Even when it was made sin-free by the blood, the altar still needed to be "made holy." Being sin-free (as in the New Birth) is not the totality of holiness. Holiness, means "separated" or "set-apart." In this specific case, God was talking about the altar. By anointing the altar with oil, they were signifying that this altar was not just an ordinary altar. This altar wasn't for just any old purpose. This altar existed for a specific purpose and that purpose was to make offerings to God. No other use for this altar was permissible, because this altar had been set apart for this purpose. (This is also why the baptism of the Spirit is essential [the oil]).

The altar needed blood and oil—blood to cleanse—oil to preserve.

Acts 2:38 Blood and Oil.

What so many so-called religious bodies have obviously overlooked in the great redemption plan of God is the application of the Blood.

According to the scriptures, there can be no salvation in any form without the application of the Blood. Notice, if you will, the key word—application. As the Passover in Egypt clearly illustrates, the death of the lamb and the shedding of its blood was insufficient for redemption without the APPLICATION of the blood on the doorpost.

Therefore, today one must learn how to apply the blood, which was shed at Calvary by the Lamb, to affect salvation.

The application of blood was always preemptive of cleansing and sanctification in the Old Testament. The altar was made holy only after a seven day application of blood (Exodus 29:37). All the vessels of the tabernacle were made holy by the sprinkling of blood. The priests themselves were counted worthy for service to God only after the application of blood on his garments (Leviticus 8:30). And not only upon his garments, but also the blood was applied upon the tip of the ear, on the thumb of the hand, and on the toe of the foot. It is obvious, therefore, that the shed blood, to be effective, must be applied.

While the Bible declares, Hebrews 9:22, "And almost all things are by the law purged with blood; and without the shedding of blood is no remission." Do we take this to mean that all men's sins are remitted by the shedding of that Blood? Of course not, even though the Blood was shed on Calvary's tree by the Supreme Sacrifice, Jesus Christ, the shedding alone does not remit sin. There must be an application of that Blood to remove sin's crimson stain. The verse simply means that the means of the cleansing agent was made available for application and that when that application is made, sins are remitted.

It follows then, quite naturally, that the question is "How is the Blood applied in the New Testament?" The only method of application is found in Acts 2:38. "...Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins..." Nowhere else in the New Testament can it be found that application of the Blood is applied outside of baptism in Jesus' Name! The shed Blood by which remission is made possible is applied in water baptism in Jesus' Name for the remission of sin. As surely as the blood was applied in the Passover with hyssop, so also is the Blood applied in the New Testament Passover with baptism in Jesus' Name (See 1 Cor. 5:7).

Just as a garment that is to be dyed must be plunged in the liquid which contains the color and becomes saturated by it, so the soul can only be cleansed in the Blood of the Lamb. And only through that divine application of Blood will we be able to escape the destroyer. "the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you..." (Exodus 12:13).

Anything LESS than FULL obedience to Acts 2:38 cannot APPLY the blood. Repentance alone is not sufficient. One must obey ALL of Acts 2:38 for true BLOOD salvation!

There can be no entrance without the Blood.

Acts 2:38 should not be thought of as merely a “past” action in our salvation but it is rather a past, present, and future operation in the life of the born again Christian. It is “past” because it was the door we entered as a sinner and with our obedience to Acts 2:38 we were born again. Acts 2:38 is a “present” work of salvation because the blood that remitted our past sins cleanses us in our present walk with God. Acts 2:38 is a “future” work because it is His promise to continue to keep us if we walk with Him.

1 John 1:7. "...if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin." The word "cleanses" is in the present tense, thus meaning "always cleansing, constantly cleansing, or continually cleansing."

When we are trying to do God's will to the best of our ability, understanding that we cannot live perfectly, but we are trying our best to live it perfectly, then the blood of Jesus is continually cleansing us. Because if we are walking in the light, doing God's will to the best of our ability, then we will be confessing our sins to God, acknowledging the sins we have committed, admitting to God that we are sinful and needing His mercy and grace. When we ask for forgiveness of our sins and set our minds to do His will, then He forgives us and cleanses us.

The relationship of the wedding to married life is a parallel example. The wedding is the initiation of married life. It is a significant occasion, to be remembered throughout a person's entire life because it performed the power to make 2 individuals officially wed. This wedding day experience does not have to be redone day by day but its power continues to make legal the union of the man and his wife.

Likewise, the FIRST time a sinner comes to God and obeys Acts 2:38 and is truly born again by repentance, water baptism in Jesus' Name and receives the Holy Ghost, he has had all his past sins remitted. However, he does not go through the formula every day to “stay” born again. He now walks in the power of that same blood that he was originally washed in. If he sins, as a child of God, he has an advocate with the Father Who is Just and Faithful to forgive IF he confesses his sin. There is NO need for NEW blood—the same blood cleanses him daily that remitted his past sins. There is ONLY one FOUNTAIN of blood and ONE ALONE—the precious blood of Jesus Christ!

Acts 2:38 is not a “one-shot” experience, rather it is a continuing experience of the born again saint of God. 1 John 1:7. "... if we walk in the light as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin."

Exodus 27:16, "And for the gate of the court *shall be* an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework..."

It was at this one single door in the solid wall of white Linen that a way, a door, a gate was made to approach the place of God's presence.

White linen: Revelation 19:7-8, "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."

Red (scarlet): Scarlet represented the blood of all the sacrifices that must be made before sinful flesh can be accepted by God, and most of all, it represented the Blood that would be shed by the fleshly body of our Lord Jesus Christ as He paid the debt for sin and death.

Blue: Blue stands for the things of Heaven. The Great God of the heavens came in the form of man to redeem man.

Purple: Purple represented royalty and represents the fact that Jesus, our sacrifice, is also King of Kings and Lord of Lords. Also purple is a mixture of both Blue and Scarlet, representing the fact that the King of Heaven gave His blood for you and me as God manifested in the flesh, becoming the only Mediator between God and man.

The Door of the Outer Court was supported by wooden pillars that were based in brass sockets, with silver capitals. The door curtain was fastened to the pillars with gold hooks instead of Silver hooks.

It wasn't the guilt of sin requiring judgment, represented in the silver, that held Jesus to the cross. It was His mercy and His grace, that held Him to that tree on Calvary. That love, mercy, and grace came from Heaven, represented by the Gold hooks that held the Door in place.

All of the colors were woven together to become one complete Door.

John 10:9, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

John 14:6, "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Four brass pillars stand in brass sockets to support of the Curtain that was the Door. 4 great witnesses tell of the story of His death, burial and resurrection—Matthew, Mark, Luke, and John and their words stand as a supporting testimony of the WAY the TRUTH and the LIFE—Jesus Christ. "I am the door."

This is the true "Gate Beautiful."

Truly one must see the beauty of the Acts 2:38 message of salvation when they experience the ONLY way that leads to life everlasting!

Also one might understand how the lame man "at the gate beautiful" was able to enter into the temple - THROUGH the NAME of Jesus Christ!

In Revelation 3:8 Jesus tells the church, "... behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name."

In Revelation 4:1, John saw an open door in Heaven and heard the voice of God call for him to come up. Jesus is the door, and he has opened the way to salvation and no man can close it.

Atonement means "to cover". Yom - Day and Kippur - Atonement

The Day of Atonement was a day of affliction, a day of mourning, where all of Israel could be made aware of their profoundly sinful condition, and the High Priest could go before God, and only once per year, into the Holy of Holies in order to make propitiation, to gain standing and to cover the sins of the people for one more year.

The English translation is a correct understanding of the concept. "AT-ONE ment," it was a day where Israel could be brought "at one" with God, as the High Priest interceded on behalf of all the people.

The Hebrew word "kaphar" used to describe atonement, is the same word which is used to describe Noah's action as he "pitched" the ark within to seal it to protect the inhabitants from the waters of judgment. Likewise, the blood of atonement was a "seal" or a "covering" to seal off the judgment of God from Israel... it was the "slime" or the "pitch" that sealed the ark of safety... and effectively "appeased" the wrath of God.

The Atonement for the people involved two goats. Aaron brought the two goats to the entrance of the tent of meeting. And there the fate of each goat was determined. One goat was to be sacrificed, and the other goat was to be the scapegoat and was set free bearing the blood of the sacrificed goat.

Israel's sin demanded an offering; it required the payment of a price, and the sacrificial blade came down upon, the innocent goat's throat, killing the animal, its blood pouring out into a bowl. It wasn't enough, however, for the goat simply to be sacrificed; it wasn't enough merely for its blood to flow. For the blood to accomplish its purpose of atonement, it had to be applied to the living goat.

The first goat symbolized the payment of the price; the second goat symbolized to the people the results of the atonement. Aaron placed his hand on the head of the second goat, the scapegoat, and confessed the wickedness, the sin and the rebellion of the people.

Then the goat was sent away, out into the desert, carrying with him the sins of the people. God had sent away the sins of the people.

For over 1400 years, God had watched from heaven the endless sacrifices of lambs, rams, and goats. These were a mere rehearsal for the true atonement. And now, as they led Jesus out of the garden, the moment of truth was at hand. Now, was the moment when the True Lamb of God would be led, tied and bound like a lamb to the slaughter. With vindictive, cruel hatred they beat, mocked, and whipped The Lamb of God after which they led Jesus' tired and battered body up the road to Golgotha, carrying a heavy wooden crossbeam, a cross.

Jesus Christ shed His blood, paid our penalty and suffered our death. And Jesus rose from the dead, and He carried His blood atonement to the true Mercy Seat, making atonement possible for our sin to all those that obey [Acts 2:38](#).

The simple fact that the atonement sacrifice was made did not guarantee that an individual Israelite would benefit. They were not to come to the Day of Atonement half-heartedly. But they were to deny themselves and come humbly before the Lord, recognizing and acknowledging their sin and need for atonement.

Jesus' death, burial, and resurrection has made Atonement; His sacrifice has made forgiveness of sin and eternal life "a great possibility for everyone." True, Jesus has through His death conquered sin, BUT this doesn't automatically save anyone. We, like the Israelites have to come humbly; we have to deny ourselves and be obedient to God's word. The Word teaches that to be forgiven of our sins, to have the Atoning blood of Jesus applied to our lives, we MUST Repent and be baptized in Jesus' Name for the remission of sin and receive the gift of the Holy Ghost ([Acts 2:38](#)). Jesus' atoning blood will only save those who have humbly obeyed His Word. Only through obedience to [Acts 2:38](#) can one be "At One" with God.

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